THREE SPEECHES OF SIR *EDWARD DEARINGS*, Knight and Baronet in the Commons House of *Parliament*.

The first concerning the freedome of Mr. Wilson, *a Minister in* Kent.

The second at a grand Committee of the whole house for Religion.

The third at a delivery of a Petition out of Kent, *concerning the present government of the Church.*

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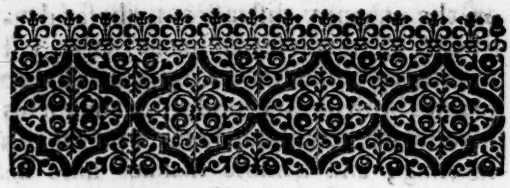

A SPEECH MADE BY SIR *EDWARD DEARING* KNIGHT AND Baronet, in the Commons house of Parliament concerning the freedome of Master *Wilson*, upon the tenth day of *Novemer*, 1640.

Mr. Speaker,

YEsterday the affaires of this House did borrow all the time allotted to the great Committee for Religion. I am sorry that having but halfe a day in a whole weeke, wee have lost that.

Mr. *Speaker*, It hath pleased God to put into the heart of his Majestie (for the Kings heart is in the hand of the Lord) once more to assemble us into a Senate, to consult up-

on the unhappy distractions, the sad dangers, & the much feared ruines of this last flourishing Church and Kingdome. God be prayſed both for his goodneſſe, and for his ſeverity wherewith hee hath impelled this meeting; and humble thankes unto his Majeſtie whoſe parentall care of us his Subjects, is willing to relieve us.

The ſufferances that wee have undergone are reducible to two heads. The firſt concerning the *Church*: the ſecond belonging to the *Commonwealth*. The firſt of theſe muſt have the firſt fruits of this Parliament, as being the firſt in write and worth, and more immediate to the honour of God and his Glory, every dramme whereof is worth the whole weight of a Kingdome.

The Common-wealth (it is true) is full of apparent dangers. The ſword is come home unto us, and the two twinne-Nations united together under one royall head, breathren together in the bowells and the boſome of the ſame Iſland, and which is above all imbanded together with the ſame Religion (I ſay the ſame Religion) by a devilliſh machination, like to bee fatally imbread in each others blood, ready to digge each others grave *Quantillum abſuit?*

For

For other grievances alſo, the poore diſheartned ſubject, ſadly groanes, not able to diſtinguiſh betwixt Power and Law. And with a weeping heart (no queſtion) hath prayed for this hower, in hope to bee relieved, and to know hereafter, whether any thing hee hath, beſides his poore part and portion of the Common ayre he breathes, may be truely called his owne.

Theſe (Mr. *Speaker*) and many other doe deſerve and muſt ſhortly have our deepe regard but *Suo gradu*, not in the firſt place: There is a *unum neceſſarium* above all our worldly ſufferances and dangers. Religion the immediate ſervice due unto the honour of Almighty God. And herein let us all be confident, that all our conſultations will prove unproſperous, if wee put any determination before that of Religion.

For my part, Let the ſword reach from the North to the South, and a generall perdition of all our remaining right and ſafety, threaten us in open view, it ſhall bee ſo farre from making me to decline the firſt ſetling of Religion, that I ſhall ever argue, and rather conclude it thus. The more great, the more imminent our perills of this world are, the ſtronger and quicker ought

our

our care to bee, for the Glory of God and the pure Law of our soules.

If then (Mr. *Speaker*) it may passe with full allowance, that all our cares may give way unto the treaty of Religion, I will reduce that also to bee considered under two heads: first of Ecclesiasticke persons, then of Ecclesiasticke causes. Let no man start or bee affrighted at the im- at the immagined length of this consultation, it will not, it cannot take up so much time as it is worth.— This it is God and the King, this is God and the Kingdome, nay, this is God and the two Kingdomes cause.

And therefore (Mr. *Speaker*) my humble motion is, that wee may all of us seriously, speedily, and hartily enter upon this, the best, the greatest, the most important cause we can treat of.

Now (Mr. *Speaker*) in pursuite of my owne motion, and to make a little entrance into this great affayre, I will present unto you the petition of a poore oppessed Minister in the County of *Kent*: A man Orthodox in his Doctrine, conformable in his life, laborious in the Ministery as any we have, or I doe know.

He is now a sufferer (as all good men are) under the generall obliquity of a

Puritan;

Puritan; as with other things was excellently delivered by that silver trumpet at the Barre. The Pursivant watches his doore, and divides him and his cure asunder, to both their greifes: For it is not with him as (perhaps) with some that set the Pursivant at worke, gladded of an excuse to bee out of their Pulpit, It is his delight to Preach.

About a weeke since I went over to *Lambeth*, to move that great Bishop (too great indeede) to take this danger off from this Minister, and to recall the Pursivant. And withall I did undertake for Master *Wilson* (for so your Petitioner is called) that he should answer in any his accusers, of the Kings Courts at *Westminster*. A The Bishop made me answer (as neare as I can remember) *in hac verba*, I am sure that hee will not bee absent from his cure a twelvemoneth together, and then (I doubt not) but once in a yeare we shall have him.

This was all I could obtaine, but I hope, (by the helpe of this house) before this yeare of threates runne round, *His Grace* will either have more *Grace*, or no *Grace* at all. For our manifold griefes doe fill a mighty and a vast Circumferance, yet so that from every part

 our

our lives of sorrow, doe leade unto him, and point at him the Center, from whence our miseries in this Church, and many of them in the Common wealth doe grow.

Let the Petition bee read, and let us enter upon the worke.

A SPEECH AT A Grand Committee of the whole house for *Religion.*

YOu have many private Petitions, give mee leave (by word of mouth) to interpose one more generall, which thus you may receive. Gods true Religion is violently invaded by two seeming enimies: But indeede they are (like *Herod* and *Pilate*) fast friends for the destruction of Truth. I meane the Papists for one partie, and our Prelating faction for the other. Betweene these two in their severall progresse, I observe the concurrence of some few Parallells, fit (as I conceive) to be represented to this Honorable House.

First with the Papists, there is a severe *Inquisition*; and with us (as it is used) there is a bitter high *Commission*, both these (*ambo fas & jus*) are judges in their owne cause; yet betwixt their *Inquisitors* are better then our *High Commissioners*—— They (for ought I ever heard) doe not (*sævire in suos*) punish for delinquents and offenders, such as professe and practice, according to the Religion established by the Lawes of the Land where they live.

But with us how many poore distressed Ministers? nay how many scores of them, in a few yeares past, have been suspended, degraded, deprived, excommunicated, not guilty of the breach of any our established Lawes. The petitions of many are heere with us, more are comming: All their prayers are in haven for redresse.

Secondly, with the Papist, there is a Mysterious artifice I meane their *Index expurgatorius* whereby they clippe the tongues of such witnesses, whose evidence they doe not like.— To this I parallell our late *Imprimatur's*; Licences for the presse: so handled that the Truth is suppreſt, and Popish pamphlets sly abroade *cum privilegio*: witnesse audatious and Libelling Pamphlets against True Religion, written by *Pocklington*, *Heyling*, *Dow*, *Cosins*,

sins, Shelford, Swan, Reeves, Yates, Hausted, Studley, Sparow, Brown, Robertes, Ironside, —— Many more: I name no Bishops, but I adde, &c.

Nay they are already growne so bold in this new trade, that the most learned labours of our ancient and best Divines, must be now corrected and defaced with a *Deleatur* by a supercilious pen of my Lords young Chapline; (fit perhaps) for the techincall arts, but unfit to hold the Chaire for Divinity.

But herein the *Roman Index* is better then are our *English Licences*: They thereby doe preserve the current of their owne established doctrines: a point of wisedome. But with us our *Innovators* by this artifice doe altar our setled Doctrines; Nay they doe subinduce points repngnant and contrariant. And this I dare assume upon my selfe to prove.

One Paralell more I have, and that is this. Among the Papists, there is one acknowledged supreme Pope, supreme in honour, in order, and in power: from whose judgement there is no appeale.—— I confesse (*M. Speaker*) I cannot altogether match a Pope with a Pope: (yet one of the ancient titles of our *English* Primate was *Alterius orbis Papa.*) But

 thus

thus fatre I can goe, *Ex ore suo.* It is in Print. —— Hee pleades faire for a Patriarchtae: And for such an one, whose judgement, he (before-hand) professeth ought to bee finall: and then (I am sure) it ought to be un-erring.

Put these together and you shall finde that the finall determination of a Patriarch will want very little of a Pope — and then wee may say ——— *mutato nomine de te*

Fabula narratur ———

Hee pleades Popeship under the name of a Patriarch. And I much feare least the end and toppe of his Patriarchall plea may bee as that of *Cardinall Pole* (his predecessor) who would have two heads, one *Caput Regale*, another *Caput Sacerdotale:* a proud parallell, to set up the Miter as high as the Crowne.

But herein I shall bee free and cleare, if one there must bee (bee it a Pope, bee it a Patriarch;) this I resolve upon for my owne choyce (*Procul a Iove procul a fulmine.*) I had rather serve one as farre off as *Tyber*, then to have him come so neare me as the *Thames*. A Pope at *Rome* will doe mee lesse hurt then a Patriarch may doe at *Lambeth*.

I have done, and for this third Parallell I ſubmitt it to the wiſedome and conſideration of this grand Committee for Religion, in the meane time I doe ground my motion, upon the former two, and it is this in briefe.

That you would pleaſe to ſelect a ſub-committee of a few, and to impower them for the diſcovery of the numbers of oppreſſed Miniſters under the Biſhops tyranny for theſe ten yeares laſt paſt. We have the complaint of ſome, but more are ſilent: ſome are patient and will not complaine, others are feare full and dare not, many are beyond Sea and cannot complaine.

And in the ſecond place, that the ſub-committee may examine the Printers what bookes by bad Licences haue beene corruptly iſſued forth: and what good bookes have beene (like good Miniſters) ſilenced, Clipped or cropped.

The worke I conceive will not bee difficult, but will quickly returne into your hand full of weight.

And this is my Motion.

A SPEECH AT THE DELIVERY of a Petition out of *Kent*, concerning the present Government of the *Church*.

Mr. Speaker.

YEsterday we did regulate the most important businesse before us: and gave them motion, so that our great and weighty affaires, are now on their feete in their progresse, journing on towards their severall periods, where some I hope will shortly finde their latest home.

Yet among all these I observe one, a very maine one, to sleepe *sine die*: give mee leave to awaken it; It is a businesse of an immense weight, and worth; such as deserves our best care, and most severe circumspection. I meane the Grand Petition long since given in by many thousand Citizens against the dominering Clergy.

Wherein (for my part) although I cannot approve of all that is presented unto you, yet I doe clearely professe, that a great part of it, nay the greatest part thereof, is

ſo well grounded, that my heart goes cheerefull along therewith.

It ſeemes that my Countrey (for which I have the honour to ſerve) is of the ſame minde, and leaſt that you ſhould thinke that all faults are included within the walles of *Troy*, they will ſhew you

Iliacos intra muros peccatur & extra.

The ſame greivances which the Citty groanes under, are provinciall unto us, and I much feare they are nationall among us all.

The Pride, the Avarice, the Ambition and oppreſſion, by our ruling Clergy is *Epidemicall*, it hath infected them all. There is not any, or ſcarce any of them, who is not practicall in their owne *great cauſe in hand*, which they impiouſly doe miſ-call, *the Piety of the times*, but in truth, ſo wrong a Piety that I am bold to ſay,

In facinus juraſſe putes. ———

Here in this Petition is the diſeaſe repreſented, here is the cure intreated.

The number of your Petitioners is conſiderable, being above five and twenty hundred names, and would have beene foure times as many, if that were thought materiall.

The matter in the Petition is of high import: But your Petitioners themſelves are all

all of them quiet and ſilent at their owne houſes, humbly expecting and praying the reſolution of this great *Senate*, upon theſe their earneſt and thrice hearty deſires.

Here is no noyſe, no numbers at your doore: they will bee neither your trouble nor your jealouſie; for I doe not know of any one of them this day in the Towne: So much they doe affie in the juſtice of their Petition, & in the goodneſſe of this Houſe.

If now you want any of them heere, to make avowance of their Petition, I am their ſervant. I doe appeare for them and for my ſelfe, and am ready to avow this Petition, in their names, and in my owne.

Nothing doubting, but fully confident, that I may juſtly ſay of the preſent uſage of the Hierarchy in the Church of *England*, as once the Pope (Pope *Adrian* as I remember) ſaid of the Clergy in his time: *A vertice capitis* and *plantam pedis, nihil eſt ſanum in toto ordine eccleſiaſtico.*

I beſeech you reade the Petition, regard us, and relieve us.

FINIS.

all of them quiet and silent at their own
houses, humbly expecting and praying for
reformation of this great scandal upon
their church and the necessary defiance
Here is no noise, no mutiny
doore: they will be neither
nor your jealousie; for I do not
any one of them this day in
much they doe allow in
Petition sin the goodness of this House.

If now you want any of them here, to
make avowance of their Petition, I am
their servant. I doe appeare for them and
for my self, and am ready to avow this
Petition, in their names, and in my own.

Nothing doubting, but fully confident,
that I may justly say of the present state
of the Hierarchy in the Church of Eng-
land, as once the Pope (Pope Adrian as I
remember) said of the Clergy in his time:
A mere vice capitis and plantam pedis, nihil est
(omnis in toto ordine ecclesiastico.)

I beseech you read the Petition, regard
it, and relieve us.

FINIS.